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WEEKLY REVIEW.

—An extract appeared in our last issue to the effect that one Justus Joseph, a Native Christian, had seceded from the Church Missionary Society on the Malabar Coast, and set up an independent church, and that he had a following of 12,000 souls. It appears from an account in the *Madras Church Missionary Record*, which we extract, that Mr. J. Joseph is a converted Brahmin, and was an ordained minister in good repute, connected with the C. M. S. According to this account, only about 300 Christians, belonging to the C. M. S. Missions, have seceded; from the Syrian Church about 5,000 have joined the movement. They believe that Christ will come within six years. This may or may not be an error, though to dogmatize on the subject and make it an article of faith is a serious error. Their most serious error is said to be public confession of all the iniquity of their past lives, going into details that cannot possibly be edifying. The license of the above-mentioned Native clergyman was taken away by Bishop Gell, after futile and repeated efforts to persuade him to give up his novel doctrines. Two of his brothers, also preachers, have joined him. Our readers should pray for those who have taken part in this movement, that the Lord may bring them to a better mind, and that he may cause the movement in some way to eventuate in good.

—We do not wonder at the surprise that has been expressed in Bombay at an article in last Saturday's *Bombay Gazette*, beginning thus:

"Those philanthropical persons who are ever striving to force female education upon the people of India, would do well to consider a moment what female education of the higher standard is doing for the nations of Europe."

To show "what female education of the higher standard" is doing for the nations of Europe, the editor turns to the London fast lady, as described in *Vanity Fair* and the *World*. As for religion, she has none; chastity, ditto; honour, ditto; a Jezebel; her mouth full of scandal, lying, intrigue, and deceit; a curse to her husband, an abomination to others; she has never been pure from her infancy. This is what female education of the higher standard is doing for the daughters of England, and threatens to do for the daughters of India, if the philanthropic promoters of female education in India be not checkmated by the more philanthropic editor of the *Bombay Gazette*. If this article had appeared in a vernacular paper, we can imagine the outburst of indignation that would have greeted it, in the columns of our contemporaries. It would have been denounced as an atrocious libel upon the educated women of England; and while it would not have been denied that there are women approaching to this description in fashionable society, it would have been justly affirmed that English society, as a whole, utterly repudiates such women, and that they are the results of an education of the very worst type. But it is the *Bombay Gazette*, and not a vernacular paper, that heaps this frightful abuse upon English women, and we do not think that any Native journal would ever have gone so far in vilification. The writer of the article might have drawn attention to the fast lady of London, and made the Indian public acquainted with the abomination; but this would not answer his purpose; he must needs stab all the educated women of England, by representing this monster as the result of "female education of the higher standard," and all for the purpose of inspiring the Natives of this country with deadliest suspicions of the amiable and excellent ladies who are visiting them in their zenanas and meeting them in schools. If the editor had wished to show that female education cannot properly be divorced from religion, his flash ladies might have served him for an illustration. These editors of secular papers who entertain a bias against missionary efforts, are often betrayed by this into the expression of opinions calculated seriously to damage their reputation with the public. We recommend our contemporary to write an article on the deadly influence which the secular press is likely to exert on India, supported by quotations from *Reynolds' Miscellany* and other still more pernicious specimens of the Press of England.

—In the same local journal lately appeared a paragraph to the effect that Mr. Moody had made $120,000 by his preaching in New York. We pointed out the utter baselessness of this and similar charges. Has any notice been taken of our disproof? Not the slightest. The fiction was welcomed: the truth is not.

—We have received a pamphlet on the treatment of cholera by sulphurous acid. The treatment is recommended by Dr. C. R. G. Parker, Madras army. Copper workers, it has been remarked, enjoy an exemption from cholera which has been accounted for in various ways. Dr. Parker thinks it is due to their habitual exposure to the fumes of sulphurous acid. He claims that in a number of instances, trial of the proposed remedy has been made with entire success. Burn an ounce of sulphur beside the bed of the patient till it is burnt out; repeat it every half hour.

—Lord Napier, late Commander-in-Chief in India, in a letter that has been published, bears unequivocal testimony to the success of the efforts of the Society for the Suppression of Drunkenness in the army. In four years the number of teetotallers in the army had increased sixfold, while the average of crime was about forty times as great among non-abstainers. Do not such facts bring clearly to light the serious responsibility of Government for the canteen, an institution tending directly to educate the men for drunkenness? The amount of good accomplished by the temperance societies, admirable as these are, is but a driblet compared with the evil still wrought by the canteen.

—The Rev. Dr. Wm. A. Stearns, President of Amherst College, Mass., died suddenly June 8th, of paralysis of the heart. He was the father of the late Mr. Stearns of Bombay.

—The fall in the value of the rupee, touches men in the most vital point. An income-tax of 6d. in the pound met with the most vehement protestations; that was considered the utmost limit that British patience could attain to; such a tax as threepence in the shilling exceeded the wildest flight of imagination. To obtain rupees, how many thousands have become exiles from country and home, and spent the best of their life in India; and now, having got what they have so painfully sought, lo! they see the rupees vanishing by degrees into thin air. Yet, after all, does there not come to every man a time when the rate of exchange is cent. per cent. devouring the whole rupee? This is the rate of exchange when a person is called to remove from India to the country that lies on the other side of the grave. It will be well to remember this, when we see a rupee. To-morrow it may have shrunk to an airy nothing. What is noteworthy, however, is that if we choose to send it before us to the better land, the rate of exchange is not heavy at all; in fact the exchange is in our favour. Would it not be the part of wisdom for those who are alarmed at the falling rates of exchange, to avail themselves of the way of escape thus pointed out, and lay up treasure in heaven? But all men have not faith; so for their comfort we may mention that there has been this week a rise in the value of the rupee.

—In compliance with the memorial of 8,000 clergymen, the Archbishop of Canterbury has asked the House of Lords for a select committee to inquire into the prevalence of habits of intemperance.

"He was disposed to think that there was an undue tendency to consider those who embarked capital in breweries and distilleries, and in the distribution of intoxicating liquors, as responsible for the evils which it was so desirable to prevent. On the contrary, he could not doubt that they would be as ready as any others to meet any reasonable proposals to diminish the spread of drunkenness."

This is very courteous; but is there any reason to believe it true? If these gentlemen were really as ready as any others to meet such proposals, we should soon have a glorious reformation. The Archbishop would also trust to education to turn back this tide of evil. Yes, if we can educate men to love their neighbour as themselves, and to love God with all the heart. The committee was granted.

A correspondent asks us to assist him out of the apparent discrepancy presented by Matt. xi. 14, where our Saviour says that John the Baptist was Elias, and John i. 21, where John himself says he was not Elias.

John was not actually Elijah. The angel who appeared to Zacharias, John's father (Luke i. 17) told him that his son should go before the Lord 'in the spirit and power of Elijah'—language which shows what the prophet Malachi meant, iv. 5. He was to be another Elijah, so to speak. And our Lord in Matt. xi. 14, says that John was the one thus prophecied of. When the Pharisees asked John if he was Elijah, they meant literally, and John could only give them a negative answer.

In one place in the Gospel of John, Jesus says: If I bear witness of myself, my witness is not true. A few chapters on he says: Though I bear witness of myself, yet my witness is true. The word true is used in one place in the sense of 'valid,' that which will be accepted in a court of law. In a court of law a man may not bear witness of himself. Yet seeing that Christ is fully attested by his divine works, the Father's voice from heaven, and prophecy, it would be madness not to receive his testimony regarding himself.

Our correspondent asks in what sense the word 'generation' is used in Matt. xxiv. 34.

Some would take it in the sense of race, and apply it to the Jewish people, and make it stretch over the whole term of the Christian dispensation. We do not think the word will bear this strain. We would refer to Matt. xvi. 28, as a parallel passage: "There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." And Matt. xxiv. refers to the coming of the Son of Man in his kingdom. (3, 27, 30, and Luke xxi. 31.) There must have been a coming

of the Son of Man in his kingdom in the first century, for there were some standing with Jesus who were to live to see it. In the question of the disciples xxiv. 3, three questions were asked. The disciples supposed that these three things would occur together. Our Lord does not undertake to show them that these three things will be necessarily separated. The reply is of such a character that in a subordinate sense it was fulfilled in the first century: in a higher sense it is yet to be fulfilled. The prayer 'Thy kingdom come' was not offered in vain in apostolic days; but its significance deepens as the ages go by, and the greatest fulfilment is to be.

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BAPTISMAL REGENERATION.

A CORRESPONDENT asks us to give our opinion of the doctrine called Baptismal Regeneration. We might dispose of the matter in one word, quoting 1 John v. 4, "Whatsoever is born of God overcometh the world," and refer him to his observation of the baptized, to know if this is true of all of them. For the statement is comprehensive as regards the subjects, 'whatsoever,' not 'whosoever,' and explicit as regards the evidence. But as the matter is of some importance, it may be well to look into it more closely.

And, first, what is regeneration? Scripture tells us that it is a work wrought in man's moral nature, by the Spirit of God, through the instrumentality of the word, in connection with the faith of the subject, whereby the latter is constituted a child of God and is thenceforward led by the Spirit. As many as are the children of God, they are led by the Spirit of God. Whatever is predicated of the new birth, is predicated also of faith. A man is not first born again and then becomes a believer; for eternal life is connected with faith; before a man is a believer, he is without life and so cannot be a child of God. In James (i. 18) and Peter (I. i. 23), believers are said to be begotten again by the word of God; when their faith laid hold of the promise of God set forth in the word, then they became the children of God (Rom. x). The Spirit of adoption sent forth into the heart, teaches them to say, Abba, Father. When a man believes on the Lord Jesus Christ, he offers himself for baptism, and publicly confesses Christ as his Saviour. He is baptized because he is regenerate, not baptized that he may be regenerated.

It is chiefly as regards infant baptism that the doctrine has been advanced. Those of our readers who do not believe that infant baptism is scriptural, will not be interested in the discussion of this branch of the subject, but they will allow those who believe it to be so, to enquire how far the doctrine of baptismal regeneration is warranted. Both parties to *this* discussion are paedobaptists.

The passages in which the doctrine of the new birth is found, are these: John i. 13, iii. 3, 6, Rom. viii. 29, I Cor. iv. 15, Gal. iii. 26, iv. 6, Titus iii. 5, James i. 18, I Peter i. 3, 23, ii. 2, I John ii. 29, iii. 1, 9, iv. 7, v. 1, 4, 18. In all these passages the new birth has the characteristics we have already mentioned, showing that the subject of it is active, not passive, intelligent, voluntary, influenced by motives. There is nothing here to favour baptismal regeneration.

But we are met by the following argument. Circumcision was given to Abraham as 'a seal of the righteousness of faith.' He was justified by faith, and circumcision was given as a sign and seal of this (Rom. iv. 11.) And he is said to be the father of all that believe. And the covenant into which God entered at that time, with him and his seed, is shown by Paul to be the very covenant under which all believers now are. (Rom. iv. 12-16. Gal. iii. 6, 7, 8, 9, 14, 15, 16, 17, 29. iv. 22-31.) The same faith whereby Abraham entered into this covenant, enabled him to bring in also his offspring. God thus became his and their God, and they became his people. Becoming his, they became bound to live for him, yielding all their powers to him. This obligation grew with the growth, and strengthened with the strength, of the circumcised child. One of the first things of which the child would become aware, would be this obligation. Along with it there was the engagement on the part of God to supply the dawning intelligence of the child with that spiritual aid that would be needed. In like manner we may believe, that when the believing parent presents his child to God in baptism, the Spirit of God effects an inward change whereby he becomes a child of God.

Now that there is but one covenant of redemption, we admit. We also distinguished between what God proposed by circumcision, and what man's disloyalty made it. And we are also persuaded that where there is parental faithfulness and adequate faith, the Spirit of God will influence the dawning faculties of the child, so that the child shall gladly yield itself to the Saviour. But that baptism necessarily involves regeneration, is, to our mind, quite irreconcilable with the teaching of the Scripture regarding regeneration. The child of God must know God as his Father, with faith and love. John the Baptist was sanctified from the womb. When the faculties of the infant child of Zachariah began to expand, he showed a remarkable readiness to receive the instructions of the parents regarding the claims of God, and his obligation to please God. And there have been instances of Christians, in modern times, who could not remember a time when they did not love God. We heartily believe that the Spirit of God is willing to work in the hearts of the offspring of God's children from the very dawn of moral and spiritual life, when by parental fidelity the child is guarded from evil influence, and reared in an atmosphere of truth. We utterly deprecate the idea that there is to be first an apprenticeship in sin. But the faith and faithfulness of God's people must be greatly in advance of what we have generally seen, in order that we may witness the grand results which the covenant of God authorizes us to look for.

THE BISHOP OF COLOMBO AND THE CHURCH MISSIONARY SOCIETY.

THE ecclesiastical establishment of the Indian Presidencies and of Ceylon is an institution supported by Government for the benefit of Government servants belonging to the Church of England, Church of Scotland, and perhaps we should add, Church of Rome. At all events, so far as Government support is concerned, the object is to furnish the ministry of religion to the servants of Government scattered here and there over the country. This is one among the inducements to come out to India, offered by the Government in engaging these servants of the State. The labours of missionaries are upon a different footing altogether. These missionaries are men into whose heart God has put the desire to come out to this country and seek the conversion of the Natives to Christianity. Many of these are sent out by the Church Missionary Society, which is entirely supported by voluntary contributions, made chiefly in England, partly in India, and all their expenses are defrayed from the treasury of the Society. Government would be shocked at any suggestion tending to connect the missionaries with itself, so great is its unwillingness to appear to have anything to do with the matter of proselytism. But it appears that the Bishop of Colombo is determined that the Government shall be drawn into connection with the Ch. Missionary Society. He, though paid by Government, claims to have a complete authority over the missionaries of that Society, as over the chaplains. He has taken away the license of one of these missionaries, and published the letter in which this deprivation is announced, because the said missionary, the Rev. J. I. Jones, refuses to recognize the authority of the Bishop to control him in all the details of his work. The Bishop thus asserts his claim:

"I claim to be informed, whenever I desire information, of any appointment to any spiritual office, lay or clerical, in the Church, and to have a right of veto on the same: to be informed, in all cases where the importance of the matter or my own desire makes it necessary, of all changes in the management, order of service, or place of worship of any congregation."

The recognition of this claim would make Mr. Jones to be, not a missionary of the Church Missionary Society, but a missionary of the state-paid Bishop of Colombo. The Committee of the Church Missionary Society has nothing further to do as an advising body; it becomes a mere agency to see that Mr. Jones gets his salary. The absurdity of the claim is manifest: 1st, inasmuch as the Bishop of Colombo is a novice as regards missions to the heathen, and might more properly sit at the feet of Mr. Jones to get the benefit of his Indian experience; 2ndly, for the reason mentioned, that the Bishop's salary is paid from state-funds gathered in taxes from the people whom Mr. Jones is seeking to convert to Christianity. We cannot think that the Government of Ceylon will uphold the Bishop in the assertion of these claims. Nor can we think that the Church Missionary Society will allow itself to be deprived of its honourable functions and reduced to a mere financial institution. The claim of the Bishop of Colombo is an utter anomaly. He cannot justly stand in any such relation to the missionaries of the country, as he does to the chaplains of the establishment. Yet, if we mistake not, a claim of this kind has not been unknown in Western India. Bishop Douglas demanded of some of the Church of England missionaries a degree of subjection which the chaplains even would not accord to him. He could not remove a chaplain that displeased him, from one station to another, unless Government approved of the change; but he demanded a greater deference from the missionaries of the S. P. G. We have referred to instances of this, in past years. Now this matter must be looked at, not merely as it affects the missionary, but as it affects the Government. Is Government prepared to allow its highly-paid functionary, the local head of its ecclesiastical establishment, to become the Director-General of the Church of England Missions in the provinces subject to it? A new and most powerful argument would be furnished to the Liberation Society of India by such a concession.

The Bishop of Colombo testifies that no blame whatever of a moral kind attaches to Mr. Jones, and acknowledges that he has acted throughout with "the utmost gentleness, charity and respect" for the episcopal office.

We have confined our remarks on the Bishop of Colombo's procedure, to the case of one missionary. But Mr. Jones was only one of twelve missionaries of the C. M. S., all deprived of their licenses by the Bishop. Many of these have been a long time in the country, and some of them, we suppose, have been longer in orders than Bishop Copleston. No one can be surprised to learn that they are sustained in their action by the Committee of the Ch. Missionary Society, seeing it is in entire accordance with the relations sustained by the missionaries to the Bishop, hitherto. The more we reflect upon it, the more we are astonished that the Bishop should have taken this step. It shows that he considers his own dignity, or rather his own idea of what is due to him, as of more importance than all the work done by this honoured and useful society among the people of Ceylon. He does what in him lies, to dishonour these missionaries among those to whom they minister, Native converts, catechists, teachers and pastors; to undo their past work, and to cut them off from future usefulness. All this is nothing in comparison with the Bishop's dignity. He must be recognized as the head of missions in Ceylon, without whose permission not a single step may be taken. Public attention has been of late years called to the remarkable inactivity of the Bishops with respect to the advancing Ritualism; whenever any specially outrageous case of conformity to Romish rites and usages occurred, the Bishop would generally find that his hands were tied, he was quite powerless. Here where nobody thinks

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of denying that the missionaries are good men and true, the whole of them are summarily stripped of their licenses with the greatest coolness in the world. We have had chaplains in India who preached a Gospel wonderfully diverse from that which is set forth in the 39 Articles, publicly denying the most vital doctrines of Christianity, and though the Bishop was very far indeed from sympathizing with such preaching, yet he could do nothing but fold his hands in silent sorrow.

The following telegram, dated Colombo, July 25, has been published by the *Times of India*:

"The inhibition against twelve Church missionaries, accused of contumacy, continues. Meetings have been held, at which the speakers expressed the strongest disapproval of the Bishop's conduct. An appeal to the acting Metropolitan, Dr. Gell, is being prepared. The Church Mission work is superseded. Only one agent possesses a license. There is a complete deadlock. The parent Society supports the missionaries. The Bishop demands the absolute control of mission congregations, services, and lay catechists."

SKETCHES OF OUR ANTIPODES.

XV.

NANA SAHIB IN AMERICA.

One hundred thousand rupees reward! But I do not expect the money, though I have discovered in a way the haunts of the rebel. I will tell you how I found him out. Visiting the Massacre Ghat at Caunpore, I lingered about the old battered temple, thinking how those now peaceful groves had once poured forth mingled treachery and death upon hundreds of helpless English captives. The Ganges, though an open grave for centuries, must have shuddered as it drank the red wine of British blood on that awful day. At the Memorial Well I read how that the living and the dead were thrown together into the pit below. The name of the rebel Nana is chiselled there, and one's first thought is, that he was the wickedest man that ever lived. But my mind turned back to the new world, where I have seen wells into which the living were thrown with the dead by the rebels during the late civil war. The massacre of Cawnpore was, if possible, exceeded by the wholesale murder at Fort Pillow, where the Union troops hoisted the white flag of surrender, and the Confederate troops marched in and slaughtered the entire garrison. And both Cawnpore and Fort Pillow were exceeded by the starving to death of thousands in the Southern prisons. I have stood upon the bloody field of Lawrence, where Quantrel's band, from midnight until noon-day, massacred the unarmed and fleeing citizens, and burned their homes. I have seen the "mountains, dens and caves of the earth," where Southern Unionists hid from the thirsty sword. I have seen lying unburied by the roadside the corpses of men shot down unarmed and unoffending. Upon the march after Gen. Price, we met scores driven out and homeless. A woman was carrying an infant which had no clothing to protect it from the cold winds, except the mother's calico apron. She told me that the rebels, pillaging her house, had carried off the garments of the adults, and torn up or burned all the clothing of the children.

Other sad scenes came before me at that well. Then came the contrast. Nana Sahib was a Marathi trying to drive from his country a foreign people. The Southern Confederates were trying to establish a pro-slavery Government to rivet forever the chains of slavery upon their negro and mulatto neighbors. Nana was too blind to see that God had given India to England that it might be saved from idolatry: but the Southerners, with an open Bible, claimed that God had given them the Africans for slaves. Nana and his followers were heathen, worshipping demons and false prophets: the Confederates claimed to follow Christ.

I went to that well weeping over the British slain: I left it groaning in spirit over the deep depravity of the heart of man. Yes, the same spirit which moved the Nana to all those cruel deeds, also caused the stifled groans of the slave under the lash, and the mighty wail of the American nation under the sword of civil war.

And as in war, so in peace. Sin is the same everywhere—in London, San Francisco and Pekin. The mother unwittingly gives the bazaar slop which the doodhwala has brought. The child sickens. Crying with alarm and rage, she demands: "Will you kill my babe for a pice?" But in New York the milk was found so badly adulterated, that Government undertook rigorous investigations and prosecutions, and the result was that infant mortality decreased fifty per cent. the next year! That "out-herods Herod." What do we glean from these comparisons? That "*There is no difference, for* ALL *have sinned.*" Judas Iscariot in Judea, Guy Fawkes in England, Benedict Arnold in America and Nana Dhoondupunt in India—all have the same spirit from a common father, "*no difference.*" The East and the West have the same disease. "The heart is deceitful above all things and desperately wicked." They need the same remedy: "The blood of the Lord Jesus Christ cleanseth from all sin."

VICTOR.

NOTICE.

We have more than once referred to the great annoyance to which our subscribers in England have been subjected since the beginning of this year, by a postal surcharge of 2d. on each paper sent by Southampton. Since the 1st October, 1874, they were stamped 8 pies (reckoned 9 in the P. O.) without demur, this being the rate for packets under 1 oz. On the 1st of April we printed the words "By Book Post" on the wrapper. Since then even, we have had complaints of over-charge. We have addressed the Post Master General of Bombay on the subject, and under date of July 21st he says: "The wrappers having been superscribed 'per book post' should not have been charged with the additional postage levied on them." He adds: "I have written to the London P. O. on the subject, requesting to refund the amount of charges to the addresses, and instructed the Bombay P. O. not to challenge such articles in future." This is satisfactory, so far, though it weighs little against the serious annoyances to which we and our subscribers have been subjected. The Eleusinian mysteries were nothing to those of the P. O. Everybody knows that great numbers of weekly papers published in England, seldom weighing under 1 oz., arrive by every mail, stamped 1d. and never taxed. Nor are the words "By Book Post" printed on the wrappers.—Since the 1st of July, the *Guardian* is stamped 1 anna, the same as the 4oz. papers, and goes now unmolested, we trust.

Epitome of News.

Saturday, July 22.

—*Times of India*, Kurrachee, 21: Mr. Monement, of the Indo-European Telegraph, was drowned yesterday on his way from the gun-boat Arab to the shore. The men went up the boat's mast to shift the sail and a squall capsized her.

—Mr. Dhirajlal Mathuradas, who has been since 1856 Government pleader in the Sudder Adawlut and the High Court, Bombay, died yesterday.

—Yesterday, at the Fort Police Court, before the Senior Magistrate of Police, Mr. F. F. Arbuthnot, Collector of Bombay, was charged, at the instance of Charles George Lacey, under section 497 of the Indian Penal Code, with having committed adultery with the prosecutor's wife, Annie Florence Lacey, between the 17th June last and the 5th inst., at Breach Candy, Bombay. The Court was crowded with several members of the Bombay bar, merchants, doctors, brokers, and other European gentlemen, by whom the greatest interest was evinced in the proceedings. A European constable was placed on duty at the bottom of the staircase leading to the court, to prevent too many people going upstairs to overcrowd the court. Mr. Turner (of Messrs. Chalk and Turner) appeared for the prosecution; and Mr. Inverarity, instructed by Mr. H. Cleveland, for the defence. Mr. Lacey was cross-examined by Mr. Inverarity, when some extraordinary facts were elicited. Mr. Lacey has figured in other parts of India under the names of Marriott, Woods, Osborne, James, etc., and has been in prison for forgery, and has gone about with another woman as his wife, and Mrs. Lacey, his reputed wife, has also been in prison.

Monday, July 24.

—"Hope" in the *Times of India* on Auricular Confession: "There is one view of this question which seems to have quite escaped both sides; it is this, namely, that the Book of Common Prayer is, in a constitutional point of view, an Act of Parliament, and nothing more. Being so, could the High Court of Parliament create and give to the priest such a power as the confessionalists claim? We have heard, it is true, of the *omnipotence* of Parliament (it is an expression of M. DeLolme): but it is a mere metaphor of speech, and one that recommends itself but very indifferently to a sober mind. Be that as it may, nothing is clearer than this—that a power created *ultra vires*, be it in law or in morals, is no power at all. So a power to absolve *sins of conscience* (being *ultra vires*) is absolutely null and void. The Roman Catholic priest is at once wise and consistent when he asserts that power is inherent in the Catholic Church. The Protestant priest is at once unwise and inconsistent, when he refers it to the equivocal language of a legislature that has no more power to give it to him than it has to give him power to command the sun to stand still or to raise the dead."

—Surgeon-Major J. Mennie, Staff Surgeon of Poona, died on the 20th inst. at Bombay. The body was taken to Poona and interred with military honours.

—Wayland's Moral Science, translated into Persian Urdu, by Rev. John Thomas of Bareilly, has just been published at Lucknow. Whedon's Notes on Matthew and Mark in Roman Urdu, by Rev. Dr. Scott of Bareilly, have also been published.

—*Lucknow Witness:* "The Wesleyans of Great Britain have most emphatically turned over a new leaf in their denominational history, by the frank and full acceptance of lay representation in their conference or governing body. Hitherto, the clergy alone have held the reins. Long, and at times very earnest, has been the agitation which has sought to change this state of things. At length the opposition has prudently yielded to the increasing pressure of the times, and has done it so heartily and gracefully as to greatly strengthen the bonds of union which the continued refusal tended to seriously weaken. By an immense majority of the influential committee, to which the subject was referred for consideration, it is now practically, though not formally, settled that the conference, instead of being wholly ministerial as heretofore, shall hereafter consist of 220 ministers and 220 laymen."

"The most burning question in the domestic affairs of England just now is the Education Bill introduced by Lord Sandon, and fraught with great mischief to the interests of Nonconformists in the rural districts. If carried, it will enable the parish clergy of the Establishment to sweep into the schools, practically under their control, nearly all the children of the parish, whether pertaining to their particular flocks or not. The alarm and indignation on the part of the friends of religious equality, is naturally very great. Sir Henry Havelock denounces it as 'one of the most insidious measures ever placed before the country.' Mr. Henry Richard proposes to move the following amendment: 'That, in the opinion of this House, the principle of universal compulsion in education cannot be applied without great injustice, unless provision be made for placing public elementary schools under public management.' The justice of this ought to commend itself to every one, but we should not be much surprised if, in the face of it, an obsequious Government majority should be rallied to pass a measure for the purpose of filling the half-empty denominational schools kept up almost entirely by public money and used as the instruments of church propagandism. This is one of the blessings of a union of church and state."

—The excitement regarding the cutting-off of the Chinese pig-tails which has prevailed in other cities (in China), has reached Hangchow also, and the people are universally excited over it. A large charitable institution of the city is distributing "charms" gratis, and almost every boy, and some of the men, have little bits of yellow paper with some mystic characters written on them, tied in the ends of their pig-tails. Most of the men have them coiled around their heads, others have them over the shoulder in front, and others hold the ends in their hands. They congratulate the priests because they have nothing to fear from the clippers; some say that they, the priests, will make great gains financially over the excitement.

Tuesday, July 25.

—A correspondent at Dinapore, writing to the Agra paper, says:—"A few miles beyond the railway station, the *bund* or canal works have given way, the consequences of which have been sad. Three villages with about 500 men, women, and children, have been swept off, and their lives sacrificed. The whole of the country for about ten miles is flooded, the water coming down, through the station of Dinapore, like a fierce mountain torrent.

—Messrs. Turner and Chalk, solicitors, have refused to act any further for Mr. Lacey, and the case against Mr. Arbuthnot has been dropped. In his concluding remarks, Mr. Inverarity said that Mr. A. was prepared to deny on oath the truth of the charge brought against him.

—A correspondent of the *Shanghai Courier* says: "Passing through the street the other day, we saw a sight which, if self-inflicted privation and torture could prove a religion or a form of it to be true, would go a long way to show that Buddhism is far ahead of Christianity. A young, intelligent, good-looking priest was half standing in a narrow cage in the hot sun. From the sides of the cage all round were long sharp-pointed spikes of iron, pointing to and within a fraction of an inch of his head and body. He rested his left hand against two spikes which

were prevented from cutting into his skin by a thin handkerchief. When I went up he opened his eyes and turned them, for he could not turn or move his head without coming into collision with the sharp iron points. His hands were almost equally powerless. He remains there day and night till he gets money sufficient to repair or build his temple, and is fed from outside his cage. Other forms of self-inflicted torture, even more painful, would prove Buddhism the truest and best religion, if voluntary and avoidable suffering had anything to do with the truth of the form of religion sanctioning or demanding it."

They who know what true religion is, know that voluntary self-torture would prove the directly contrary of what is here supposed.

—The *Ceylon Times* has an article on the Bishop of Ceylon and the missionaries, written from the Bishop's point of view. We make the following extract: "An event in the history of the Church of England in Ceylon, which for years past has been considered by thoughtful churchmen as likely to occur, has come to pass within the last week. The clergy of the Church Missionary Society, after successfully resisting Bishops Claughton and Jermyn in matters of discipline, withstood the present diocesan, Dr. Copleston, on the same ground, and twelve of their number have, in consequence, had their licenses withheld by the Bishop.

"From all that we can gather, the circumstances which brought about the long-expected issue have arisen within the last few weeks at the town of Badulla and in connection with the working of what is locally known as the Tamil Coolly Mission. This mission has always been considered as of an "unsectarian" character, and, as such, has been supported by Christians of all denominations. But it was placed by its varied supporters under the superintendence of a clergyman—Rev. W. Clark—of the Church Missionary Society. The mission had its work, amongst other places, at Badulla, where there is a consecrated church. Owing to offence being given to some weak brethren among the native Christians, by some decorations in this church, the superintendent of the mission, about eighteen months ago, directed the catechist who conducted the mission-services, to conduct them out of the church and in a schoolroom adjoining. We may here mention that the decorations have been represented to us as offending chiefly against good taste, and not against sound Christian doctrine, and that at the time this happened, there was no bishop in the island. About a fortnight ago Bishop Copleston received a copy of the resolutions adopted at a meeting by some of the Tamil Christians of Badulla, to the effect that the services should be resumed in the church. The Bishop wrote to the church-warden, asking that the church should be allowed for this purpose, and to the catechist that he should conduct the services in the church. The catechist, having referred the matter to the superintendent, the Rev. Mr. Clark directed the catechist to conduct the services as before, out of the church and in the schoolroom, and to disregard the Bishop's instructions. At another place, Puselava, there is a consecrated church where the mission services had been conducted by the catechist of the mission. In this church there had been placed on or over the altar, a cross. At the direction of the Bishop, this cross was removed, not only on the occasion of worship by Europeans under the regular chaplain, but also of natives under the catechist of the mission. At Mr. Clark's instructions his subordinate clergyman, Mr. Cavalier—also of the Church Missionary Society—directed that the mission services should be carried on out of the church, notwithstanding the Bishop's instructions to the catechist at Puselava, to conduct the services, as hitherto, in the church.

"It was hardly to be expected that the Bishop would allow his office to be thus contumaciously treated: his Lordship, therefore, went over on Tuesday, the 11th instant, to the Church Missionary Society's establishment at Cotta, where nearly all the clergy of the Society happened to be assembled at their yearly conference, and ascertained from them, that though they regretted Mr. Clark's demeanour to the Bishop, they considered, as regarded the principle of Mr. Clark's and Mr. Cavalier's resistance of the Bishop's authority, that their two brother-clergymen were right. Thereupon the Bishop read out an Act, withdrawing the licenses of the twelve clergy assembled, and gave them until Friday, 14th instant, to reconsider their upholding Mr. Clark's and Mr. Cavalier's contumacy towards his authority. On Thursday, 13th instant, the Bishop, anxious to avoid the scandal and inconvenience that would arise in consequence of the C. M. S. clergy persisting in their contumacy and the confirmation of his withdrawal of the licenses of so many clergymen, went again over to Cotta, and offered to wait until 1st January next, for the final reply of these clergy, provided that they temporarily submitted to his authority, and allowed that they might do this under protest. The C. M. S. clergy refused these terms, and the consequence is that at present their licenses are withdrawn from them."

—*Indian Chr. Herald:* "We hear that the Rev. J. Kennedy M.A., of Ranee Khet, is about to proceed to Europe because of sudden and severe illness. Mr. Kennedy has been thirty-nine years a missionary of the London Missionary Society and has laboured chiefly in Benares. It is scarcely likely that at his time of life and after this severe illness, he can return to India to resume work. In losing Mr. Kennedy, the North-west will lose one of her ablest vernacular preachers, and ripest Hindee scholars.

—Messrs. H. I. R. Marston and A. W. G. Ranger, two blind young gentlemen from the College for the Blind at Worcester, have obtained the prize for Hellenistic Greek, at Durham, and a first class in the examination for the degree of B. C. L. at Oxford, respectively. Mr. C. E. Fawcett, from the same college, has also successfully passed in Moderations at Oxford. Mr. Fawcett belongs to St. Mary's Hall. His namesake, the distinguished Member of Parliament, who is also blind, was educated at Trinity Hall, Cambridge.

Wednesday, July 26.

—A young soldier of the 2-16th Regt., Trimulgherry, who was a volunteer from the 1-16th, on the embarkation of this regiment for India, was awarded fourteen days' confinement to barracks, and a deprivation of some pay, on the 14th instant. On the 16th he committed suicide.

—In the first quarter of this year, we had 6,373 deaths in Bombay, of which 2,064 were from small-pox. 25,200 persons were vaccinated.

—*Bombay Gazette;* Bangalore, 25: "Captain Bieber, of the 13th Hussars, travelling by train last night, fell out of the carriage fifty miles from here. He lay insensible till early morning, when a watchman picked him up and carried him to the nearest station. His leg was broken."

—Mrs. Macdonald, wife of the Rev. K. Macdonald, of the Free Church Mission, Calcutta, died last week. A Calcutta paper says: "The deceased lady was herself a missionary of the highest type, taking a deep practical interest in the work of her husband, and devoting her great talents and accomplishments to the missionary life."

—A correspondent of a Shanghai paper speaks of the persecution of Christians (Roman Catholics) at Szechuen. He says: "Out of the fifteen hundred converts at Kiang-pe, there now remain, at the beginning of June, only those who have been thrown into prison. About fifty have been put to death since the persecutions first commenced on the 8th of April; the remainder are all dispersed. Nearly three hundred houses have been destroyed, and the National Guard are still under arms. Those who are able to stop these disorders, incite, on the contrary, the non-converts to make calumnious accusations against the Christians. They pursue those Christians who have taken to flight, and put to the torture all those whom they are able to seize, in order to make them confess certain imaginary crimes. Thanks to the intervention of the French Legation, there was reason to expect that orders would have emanated from Peking to arrest the author, whoever he may have been, of the libel, which is regarded as the true source of the persecution. News of this had been received at Chungking. But it is astonishing that no proclamation of the sort has been ever issued, nor, as far as is known, any steps taken to paralyse the effect of this injurious *brochure*. On the contrary, the libel continues to circulate freely: at this moment it is in the hands of all the literati, and is inflaming the general hatred of Christians and foreigners all over the province so greatly, that there is constant fear of new disasters. And unhappily these sinister forebodings are only too well justified by the acts of violence which continually occur. Quite lately, within the last day or two, a couple of boats and a house belonging to some native Christians, have been burnt; and thirty-six miles from Chunking, upon the Great River (Yangtsze Kiang), two aged Christians have been slaughtered—an old man of seventy, and a woman—and their bodies thrown into the water."

—C. J. G. in the *Indian Statesman:* "On Sunday evening last two sermons were preached on the same subject—David's confession—one by the Rev. G. Gilder, in Trinity Church, Sonapore, and the other in St. Peter's Mazagon, by the Rev. Mr. Taylor, Chaplain of St. Matthias' Church, Vepery (Madras). I heard the latter discourse, and was much struck by the wide difference in the views expressed by Mr. Taylor and those expressed by Mr. Gilder, to which also I had the pleasure of listening, on the Sunday evening previous.

"In the course of his sermon Mr. Taylor stated that God had raised up preachers who preached the doctrines of the Church more fully, and in alluding to 'sacramental confession' said that 'the sacrament of penance was of God's appointment,' that penance had ever been in the Church Catholic," and that it had 'ever been practised and recommended by our Church.' In speaking of David's confession to Nathan, when he said 'I have sinned,' &c., he described it as 'the auricular confession of a king to God's minister.' Frequently in his sermon the Rev. Mr. Taylor spoke of confession as the sacrament of penance."

—A Good-Templar funeral in Calcutta: "Ahead of the coffin were a large number of ladies and gentlemen wearing rich crimson-and-gold garb round their necks (with letters on them I could not in that short space distinctly notice); then the coffin, and then a large number without any such distinction; and, lastly, another batch, not with crimson and gold like those heading the procession, but similar apparel, only these being purple and blue, richly decorated with various emblems. What with the rain overhead and the splashing clay road beneath the feet, they moved slowly on, as if quite determined to face the worst weather."

—The following statistics relating to London are quoted to show the progress of Ritualism: "The Gregorian tones are now used in 143 churches, whereas in 1870 only 40 congregations adopted them. Still more significant is the fact that in 35 churches there is an early celebration daily throughout the year. In 428 churches the preacher wears the surplice, while in 307 the choirs wear similar garments. In 359 churches Saints' days are observed, while daily service is becoming much more frequently met with, and in 137 churches the disputed 'eastward position' is maintained. Turning to more ritualistic observances, we find altar lights are used in 56 churches, to the entire satisfaction of the worshippers. 'Vestments' are worn in 37, and incense used in 18."

Thursday, July 27.

—*Advance*, June 8: "The Executive Committee of the International Y. M. C. Association held a meeting for consultation in Chicago, last week. It was attended by such men as H. Thane Miller, Messrs. Moody and Farwell, Whittle, Burnell, H. M. Moore, of Boston, Cree, of Washington, Munhall, of Indianapolis, Weidensall, Jacobs, Spafford, Dean, and others well known for their earnestness in promoting evangelistic work. Their meetings were held in one of the parlors of the Pacific Hotel, and it was good to look in upon them, listen to the various reports of what had been done during the year, and to observe the devout, modest, intense, trustfully aggressive spirit of consecration to their special line of Christian endeavor, and, in connection with this, the intelligent, clear-headed practicability of their plans and methods; and then, to consider that this 'handful of corn' was only a specimen of the common force of lay effort in our churches destined soon to grow into developed power, till its 'fruit shake like Lebanon.' The meeting was preparatory to the International Convention to be held in Toronto next month."

"Mr. Moody has opened his new Tabernacle in Chicago, tried it, given the public a taste of its quality, and an opportunity to clear off its remaining $20,000 debt—and has closed it again. On Thursday evening and Sunday morning, nearly enough was raised to pay it. The bolt will stay in the church door until the Society is able to send its 'scape-goat debt away 'into the wilderness.' This is no freak on the part of Mr. Moody, but a well-considered protest against straggling, and, as too often is the case, strangling, church-debts in general. He has, he says, had enough of it and seen enough of it. There never has been a church built in this country in regard to which it may be said that so many persons had taken stock in it. Contributions to it have come from forty-two states and territories of the Union, from the Canadas, England, Ireland, Scotland, China, and so forth. Mr. Moody stated that five hundred thousand Sunday-school children had given five cents apiece towards it."

—*Christian Advocate:* "We chronicled last week the arrangement for Bishop Andrews to visit the conferences of the Methodist Episcopal Church in Europe and India. The Bishop will embark for that purpose at Philadelphia, on Tuesday, June 19, and proceed by steamer direct to Antwerp. Thence he will proceed to Frankfort, where he will leave his family (Mrs. Andrews, a son, and two daughters), and proceed at once to meet and preside over the several conferences, as follows: Conference of Ger-

many and Switzerland, at Zurich, July 19; Conference of Sweden, at Upsala, August 2; Conference of Norway, at Christiana, August 16; Conference of Denmark, at Copenhagen, August 30; Annual Bulgarian Mission Meeting, at Rustchuk, September 14.

"From Bulgaria Bishop Andrews will proceed immediately, by way of the Isthmus of Suez, to India, where he is to organize and preside over the North India Conference, at Moradabad, January 10, and the South India Conference, at Bombay, January 24. After carefully inspecting the work of the Methodist Episcopal Church in India, he is to return to Italy in time to preside at the annual meeting of our Italian mission, to commence at Rome, March 7. It will be seen that this service will require him to be absent from his family for nearly a year. We are quite sure that the announcement of his assignment to that part of our foreign work will give great satisfaction to our preachers in those conferences and mission fields. His thousands of friends in this country will pray that his life and health may be preserved, and his extended official tour rendered a great blessing to the churches."

France has taken a more enlightened view of the postal charges to the East than England. Half-ounce letters from France to India can now be sent for four pence, and a postal card for twopence, while the price of private letters will be only eight centimes (less than a penny) for about two ounces.

—The str. State of Alabama, London to Penang, under stress of weather, put into Bombay. After starting again she was obliged to put back, as some of the men refused to work. It is believed that they choked the pumps with coal, to make it appear that she was unseaworthy.

—Tuesday night we had a fall of nearly 12 inches of rain, flooding the flats and some portion of the Native town.

—The following paragraph appears in the papers: The Civil Judge of Lucknow has dismissed the suit brought against the Delhi and London bank, by the Revd. Mr. Cunningham of the American Mission, to recover the sum of Rs. 1,075 paid by the bank, on a forged cheque, to a native Christian convert. The bank repudiated their liability on the ground that the forgery was facilitated and invited by the culpable negligence of the reverend gentleman, who was incautious enough to trust native converts with his blank signature to several documents which were to have been filled up as invitations to a "love-feast," but which the man converted into an order for payment of the cheque. The Court found the negligence proved, and dismissed the suit with costs.

We can hardly believe that bank cheque-forms were used for the love-feast invitations.

—The rupee is now worth 1s. 7½d.

—*Times of India*: "A very slight acquaintance with the history of Muhammadan India will suffice to show how fierce has been the antagonism at certain eras between the two great sects into which the votaries of Islam have been divided ever since the death of the founder of that faith. In the fourth volume of his *History of India*, Mr. Talboys Wheeler maps out four epochs, 'representing four stages of development,' the Sunni, the Shiah, the Sufi, and the Sunni revival, or, as he puts it in popular language, the orthodox, the schismatical, the heretical, and the puritanical. During the first four centuries of Mussulman rule, the orthodox element alone prevailed, and was kept pure from taint by its chronic state of active hostility against Hindu polytheism. It was not until the conquerors had yielded to the fascinations of the women of the land that their heart was turned away after the superstitions of the Brahmans, and indifference took the specious guise of a politic tolerance."

—The str. Surat with English mails, left Aden for Bombay last evening, 10 o'clock.

—The Wynaad has been annexed to the Neilgherry district.

—A Christian catechist of Chinsurah has just publicly renounced Christianity, and joined the Brahmo Somaj at Burrisal.

—*Overland Mail*, July 7:

The centenary of the American independence was celebrated on July 4 in all the chief cities of the United States with processions and illuminations.

A tornado has swept over Iowa, by which forty-three persons were killed and thirty houses destroyed.

An American force under General Custer has been almost annihilated by a body of 2,500 Indians in Arizona.

The general was killed, with sixteen of his officers and 300 men. The remainder, under Major Reno, retreated with difficulty.

Mr. R. Buchanan has obtained a verdict, with 150*l.* damages, against the *Examiner*, for libel.

According to the *Jewish Chronicle*, the approximate number of Jews in Great Britain is 51,250, and of this number 39,833 reside in London.

Amongst the deaths recorded this week are:—Countess Beauchamp; Lady Mountcashal; Sir F. F. A. Steele, Bart.; Sir F. Shaw, Bart.; Lieut-Col. E. Leigh, M.P.; Lieut-Col. R. W. Fraser, late Bengal Army; Capt. C. C. Paul, Bo. S.C., Retd.; Mr. J. W. Huskisson, late Ceylon C.S.; Mr. W. H. Payne, late of Bombay; Mr. L. Coyle, late P. and O. S. N. Co., Mazagon, Bombay; and Mr. C. P. Elliott, B.C.S.

A severe blow has been struck at the strange confederacy known as the *Mafia*, which for some time past has spread terror through Sicily. It was always suspected that this society of evil-doers had ramifications among the very best classes of the island, but only last week were the officers of justice able to place the fact beyond doubt by capturing, *flagrante delicto*, in the midst of a band of brigands, three persons who were undoubtedly "gentlemen," enjoying a kind of lesser titular rank.

Christ Church, Westminster Road, which has been built by Mr. Newman Hall's congregation at Surrey Chapel, at a cost of about 60,000*l.*, was opened on July 4. Mr. Newman Hall stated in his sermon that at the Sunday morning and evening services the Book of Common Prayer would, as hitherto, be followed, "with a few small yet very significant deviations for the purpose of avoiding whatever might bear a ritualistic interpretation." Mr. Hall also stated that during the month, the opening services would be conducted according to the Congregational, the Wesleyan, and the Presbyterian forms, when ministers of those respective denominations would preach.

Friday, July 28.

—*Times of India*: "The war news published today and emanating from the *Daily News* correspondent at the Servian head-quarters, seems at first sight to foreshadow, as the correspondent says, a sudden collapse of the war:—"The Servians have abandoned the aggressive and commenced to act on the defensive." A *Times* telegram of the 4th July gives us much the same news as Reuter's telegrams afford to-day. Then, "they suffered another defeat on the side of Nissa, and are being pursued into Servia:" now, "a battle with the Turks is expected near Nissa." Nissa, after all, is on the Turkish side the frontier line; so the Servians cannot have been driven far from the position they then held. If the Servians can thus merely hold their own in the plains for so long—for after all, one side was at least as well or as badly prepared as the other—how long may they not be expected to hold out in the mountain fastnesses and magnificent forests of their interior when they, fighting for very hearth and home, and for the independence, such as it was, for which their ancestors battled and bled for ages?

—Same: "An individual named Stewart lately incurred some notoriety in Bombay. He was the accredited agent of a concern entitled the "Universal Fire Insurance Company (Limited)." Mr. Stewart, after living in one of the hotels, made the acquaintance of an unfortunate gentleman whom he persuaded to club with him in taking and furnishing a bungalow at Colaba. The doings at this bungalow soon became a public scandal to the neighbourhood, till the confiding friend was compelled to request Mr. Stewart to take his departure. This he did to some purpose by secretly conveying himself on board a homeward-bound steamer, leaving furniture, house-rent, cost of living, &c., to be defrayed by the other resident, and by forgetting a long outstanding hotel bill. We next hear of Stewart under the name of Mr. James Edward Gale, a manager of the Liverpool branch of the London and Lancashire Insurance Company. In this position, he was unfortunately charged with embezzling £400, and was ultimately taken in London in a state verging on destitution. Being remitted to Liverpool he was committed for trial, and then it incidentally turned out that he had absconded to India two years previously, leaving liabilities amounting to £26,000 behind."

—The death of Sir John Kaye, K. C. S. I., aged 62, is announced this morning.

—*Times of India*; London: "Animals capable of winning great stakes are cheap at £10,000 or double that sum. We hear of 12,500 gs. having been paid for Blair Athol, £14,000 for Doncaster, £12,000 and certain contingencies for Petrarch, whose half-sister Fraulein sold this week for 3,000 gs., £10,000 offered and £5,000 more demanded for Cremorne, £10,000 refused for Sterling, and £12,500 paid for Forerunner and Julius Cæsar. The vitality of the turf must be enormous, for though trade is at a stand-still, and the hundreds of beauteous and snug suburban villas and places "to be let or sold" tell a silent tale of grief on the Stock Exchange and in the city, there is plenty of money always forthcoming for a good and fashionably bred horse."

—Fall of rain, Fort, 36 inches; Byculla, 40.

—Deaths last week, 398. How many of these were by cholera, brought to Bombay by Punderpoor pilgrims, we are not told.

—The Morgan divorce in the Dublin Matrimonial Court on June 30 and July 1 and 3, has ended in a verdict for the respondent, Mrs. Morgan, who is the daughter of the Earl of Mountcashel. Her husband, Captain Morgan, of a good Cork family and belonging to the Cork militia, charged her with having committed adultery an untold number of times, that her conduct had been shameless before her marriage, and that she had been guilty of acts of cruelty to him since their marriage. When, however, evidence was taken on her side, the falseness of her husband's charges were all of them clearly proved, and he was shown to be a drunkard, dissipated and worthless character. Mrs. Morgan characterized her husband's evidence as "diabolical perjury." Mrs. Morgan returned to her father's house in 1869.

Miscellany.

—Report of the Lodiana Mission, Ferozepore; Rev. J. C. Bose:

'Malwal, a village on the Ferozepore and Lodiana road, belongs to the Pathan Lumberdars; its inhabitants are almost all Muhammadans.

"The head men of the village invited a Maulavi from a neighbouring village, to debate with us. I proposed the following questions to be answered from the Quran or the Bible,—the Lumberdars being the arbiters:—

(*i*)—Did Muhammad perform miracles?

(*ii.*)—Was there any prophecy in the previous revelations concerning Muhammad, as regards his being the true prophet, or the intercessor?

(*iii.*)—Is it mentioned in the Quran that Muhammad is, or ever will be, appointed as the intercessor?

(*iv.*)—Is the Quran the word of God?

"The Maulavi tried to show that Deuteronomy 18: 15, 16, and Psalm 45th, were predictions concerning Muhammad, and that the Comforter promised by our Saviour, was no other than he. But these predictions, if read to the end, contain the refutation of the claims of the Muhammadans. As regards the other question, the Maulavi plainly said that he could not answer them from the Quran, but that he could do it from the *Hadis*.

"Just at this time an interesting conversation took place between the Maulavi and the Lumberdars:—

'If these things are true,' said the Lumberdars, 'then why are you misleading us?' 'I do not wish to lead you astray,' said the Maulavi; 'if you wish to embrace the religion of Jesus, you can do so.'

'You had better give us in writing that these questions cannot be answered from the Quran,' the Lumberdars said. 'I am not prepared to do that,' said the Maulavi; 'you all seem to be almost Christians.'

"The Lumberdars said, 'We will embrace the religion of Jesus, if Muhammad cannot be proved to be the intercessor, as you say.'

"I visited this village again in the hot weather, and wrote them a letter on the sinfulness of man,—and showed them that Christ was the only Intercessor and Mediator.

"Some of the Lumberdars come to see me now and then in Ferozepore; and one man, a Mulla of the same village, has bought a copy of the Bible in Urdu, and some tracts, from the colporteur. He seems to be searching the Scriptures, and I have reason to hope that before long he will be persuaded to profess his trust in Christ publicly.

—Hoshyarpore:

"The Christian community of Ghorawaha is now two years old, and may be said to have acquired a permanent character. The baptized members number only fourteen souls. The unbaptized wives and children of some of the brethren are still without the pale of the Church; though in a general sense they too may be regarded as Christians. The dread of exposure to the view of man, even to that of the pastor of the Church, seems to be keeping back the former, and that of not being able to find suitable husbands and wives, appears to be in the way of the baptism of the latter. These are silly excuses, no doubt; but there are prejudices in which the brethren have been born and brought up, and no one that knows the strong prejudices of the Rajputs on these points, will wonder at their being brought forward. We must wait patiently until God is pleased to enlighten them more, and teach them better ideas of social honor and greatness, or in other words, give them stronger convictions of sin and its exceeding wickedness.

"Pundit Har Golal, who had been an enquirer for years, a Brahmin, came to Hoshyarpore on the 6th of March, with his wife and three children. The day after, he was baptized in the City Chapel, with his little boy, before a large assembly of Hindus, Muhammadans, and Christians. Subsequently to this, Har Golal was called to go through a very severe trial. His wife deserted him, carrying away with her the two unbaptized children; and he himself was obliged to leave his house through the pressure of persecution. These reverses weighed heavily on his soul, and

made him miserable. But the Spirit of God did not leave him alone. He soon turned his darkness into light—granting him joy and peace in believing. He is now a happy man, enjoying the comforts and consolations of the Gospel, notwithstanding the bitter separation from a wife he most fondly loved.

"One of Har Golal's disciples also has been baptized. The rest deserted him for a time, but have again commenced their intercourse with him. One or two of these, it is hoped, may follow his example.

"I have also to mention, with grief of heart, the backsliding of the youth Hira Nund. He was baptized in November, 1874, and for a time gave promise of becoming a bright and useful member of the Christian church. In September last, he went over to Lahore, with a view to carrying on his studies. There he fell under the infidel influence of the students of the college. This, together with youthful inexperience, and an impulsive disposition, soon carried him away from the faith. He is now living with his father at home. All my attempts to see him have hitherto been in vain. I am not however without some hope of his being again restored to the Lord.

Jalandhar; Rev. Goloknath:

"In my travels in the country I met with excellent individuals, and had very interesting conversation. It has confirmed what I frequently hear from intelligent men, that a great change has taken place in the religious opinions of the people of this country. In a village near Philour, a jagirdar of considerable influence told me, in all simplicity and earnestness, that the religion of the English would have taken the place of the religion of Guru Nanak and Gobind Singh, if all the Englishmen in the country had expressed a wish to see the people of this country profess the religion of Jesus Christ.

"An interesting scene took place in the town of Nakodar. An old woman brought her daughter-in-law, with a little baby-boy in her arms; and her son, about 26 years old, the husband of this young mother, had five bales of garha. This they brought to me as the priest of Jesus Christ. According to the statement of this old woman, it appeared she had prayed to Jesus Christ for a son; and her daughter-in-law has become the mother of a healthy boy; and therefore they have brought this present as a thank-offering. Before the crowd she stood, and with her clasped hands towards me, made a speech, which interested everyone present. The substance of her declaration was, that the gods of the Hindus are either dead, or fast asleep, and that Jesus Christ is the living advocate before the Father in heaven.

Selections.

THE TRIUMPHS OF GRACE.

BY REV. R. H. HOWARD.

On one of my charges many years ago, in Northern Vermont, was a poor sick girl. She had been hopelessly bedridden for years. In the very flower and heyday of youth, this girl had been smitten down. Lively, hearty, buoyant, joyous, she was one day brought in out of the warm, life-giving sunshine, and laid down upon a bed of weariness and pain, there to remain through many a weary year until, at length, she should be removed from it by death.

She lived at some distance from the village, on a rough hillside, and almost within distance of the Green Mountains. One day—it was a delightful day in early summer—I wended my way over there. I rather dreaded to enter that sick-chamber, for any spectacle of suffering is especially painful to me; but what was my surprise on entering that sick-room to find that I was in the presence, not of a sighing, sorrowing child, but of a serene, radiant, literally beautified saint. She was nearly helpless, and so penetrated was her body with disease that she could not be moved without undergoing the most excruciating pain, and perhaps fainting quite away. Indeed, if I remember correctly, she nearly fainted once or twice while I was present; and yet, for all this, she seemed to be constantly on the mountain-top of joy in the presence of God. By her side lay a small copy of the New Testament, well-thumbed and marked. She knew its promises by heart, and rehearsed them with a sort of seraphic fervor, and eloquence, and power. Ah, reader, how easy to sing and pray in such a place! To my soul it was the very gate of heaven. Almost could we hear the angels say, "Take now thy shoes from off thy feet, for the spot on which thou standest is holy ground."

This was eleven years ago this season. Having removed from the State, I had lost all trace of this interesting invalid. Often had I wondered whether she were indeed still in the land of the living, or whether the good Lord had removed her to where "the weary are at rest." Some months since I met a mutual friend on the cars near Boston, and I made haste to inquire concerning this former and sorely afflicted parishioner. He informed me that she was still living; that having been recently in Vermont, he had taken pains to pay her a visit; that she remembered me with interest, and would be glad to hear from me. He expressed a strong desire that I should communicate with her, assuring me that I would be likely to hear from her in return. I remembered that once, when sitting by her bedside, I had said, "Dear sister, these days, and weeks, and months, and years, must roll very slowly, and drag their weary weight along most heavily to you."

"Oh, no," said she, with a radiance of expression I shall never forget. "They fly swiftly and ever more and more swiftly away."

I was deeply interested to know whether the years with her were still on wings, or were beginning to hang heavily—how faith and grace were holding out.

I wrote, therefore. The following is the answer. It is worthy of being put on immortal record in the annals of the literature of Christian patience, fortitude and tribulation. To the honor of our holy religion, and as an inspiration of grace to every patient, believing sufferer, I venture to give this testimony to the public:—

"*Westford, Vt., Nov.* 22, 1875.

"Dear Brother H——: It is a task for me to write a letter, and I seldom attempt it; but I will write you a few lines, Jesus helping me.

"Your letter reached me in safety, and received a grateful welcome. It was very pleasant to me to learn that, though so many years had passed since we last met, I was still remembered by you. May the Lord reward you for your kind thoughtfulness in writing me!

"Since you left W——I have constantly lain on my right side, without power even for a moment to have my position changed to rest my tired flesh; but through it all my precious Jesus has given me a sweet willingness to lie still for Him. Six years ago last spiring I lost power to swallow solid food, and a year ago last summer I came near losing the power to swallow liquids; and from that time I have lived by rubbing nourishment on the roof of my mouth with my finger. It is rather a tedious way to live, but so much better than to die of starvation. That trial may, indeed, yet come; but if it does, I know Jesus will make me willing to bear it for Him.

"Two years ago last summer I lost my speech, the greatest trial God ever sent upon this poor body for me to bear; but He has given me grace all-sufficient for the trial thus far, and I know He will, to the end. He has promised grace sufficient for every trial, and that promise is so true. I have many times been brought down very low. I have had much suffering to bear, and at the close of each year am left a little nearer the river than the last. Oh, I am so homesick for heaven! and sometimes flatter myself that ere long Jesus will bear me to the other shore. I long to go where I can speak His dear name once more, see Him face to face, and be forever with Him. Yet, would He permit it, not for an instant would I think of taking my choice, whether to go or stay. I want Him to do *with* me and *for* me just what will be most for His honor and glory. Jesus has much to pity and forgive in me, and yet He never hides His dear face from me. I constantly feel that He is bending over my pillow, and that His dear arms are so tenderly supporting me. It is not because I am worthy that He is so near, but because He is such a pitying, loving Saviour. I realize more and more that I am all unworthiness. May I ask you sometimes to pray for me? I do not ask that I may bear one pain of trial less, but that I may love Jesus more, and serve Him better. No one ever panted after higher attainments in the Christian life more fervently than I do, but I fall far short of what many enjoy. It sometimes seems as though I had hardly taken the first step upward, others are so far in advance of me in the Christian life. I know I rest fully in Jesus, but my capacity for loving is so small. * * *

"It takes me so long to write a letter, that I date my letter when I commence, and then again at the close,

"Yours in Jesus,
Hattie E. L——.

Saturday, Dec. 11, 1875."

It will be perceived by consulting the dates at the beginning and end of this letter that something like two weeks was consumed in writing it. It was written slowly and painfully, sentence by sentence, line by line, word by word. Yet consider how, from beginning to end, it sings like a psalm of praise, a song of victory, a pæan, a sort of triumph, an anthem of devout thanksgivings and happy hallelujahs. Can any one read this testimony, and ever again repine at the appointments of his lot? What like such an example as that of the power of divine grace to demonstrate to the most obstinate unbelief, the most inveterate and impervious worldly-mindedness, the singular, transcendent excellency and efficacy of that Gospel, always declared, and ever proving itself to be "the power of God unto salvation?"

Let not the glory of this experience of the patient sufferer, quite eclipse the divine beauty of the example of the patient worker. Memory brings to my mind, as I write, the service of a younger sister of this invalid, who was as faithful in her attentions to the sick one as could have been an angel from heaven. An angel, indeed, she was. Quiet, unobtrusive, saying but little, she cheerfully sacrificed everything—the pleasures of society, all popular amusements, all her plans of study and her contemplated life-work, and devoted herself, with the most patient and unremitting assiduity, to the alleviation of the sufferings of this elder sister. This is an instance of one of those sublime heroisms that escape the observation of men, but not of the angels. God's eye is upon every one of them, and the time will come when He will crown every such suffering or toiling hero with a glory that shall as far outshine that of priests, and even bishops, as the hierarchies of heaven outshine all the tinsel and glitter of earth.—*(Zion's Herald.)*

A MISSIONARY PHYSICIAN.

It is difficult to estimate the loss of such a man as Dr. Henry S. West, of Sivas, Turkey. The extremes of his ride in attendance upon the mission families were from two to three hundred miles apart. His presence was always a benediction. His skill and patience saved many precious lives. Active in Christian work, and an enthusiast in his profession, he ministered freely to the poor, and so won the hearts of all, that when he died, it is said that he was "laid in the grave amid the lamentations of the whole city." He was especially an expert in surgery, and his success in some most delicate and difficult operations gave him a fame that reached through a large part of Asia Minor. It is said that if he had chosen to open an office in Constantinople, his practice would have been worth $10,000 a year. But he was content to live as a missionary upon his humble salary of $650. It is true that when called to perform surgical operations among the wealthy Turks he charged according to the service rendered, and in this way the receipts of his practice amounted to several thousand dollars. But he scrupulously held this as a sacred trust fund dedicated to assist the Christian natives in erecting their chapels. At least ten or twelve edifices in whose building he has thus aided, stand at different stations as memorials of his self-denying gifts. It is significant of the beneficent influence of such a life, even in the common humanities, that in the treatment of the one disease of measles, which was formerly as fatal among them as with the Fijis, the changes he introduced saved tens of thousands of lives. It is gratifying to know that in this respect his "works do follow him." Through a large class of native physicians which he had in training, the beneficent results of his practice and teaching are perpetuating themselves and continually widening their humane influence. One of his students, Prof. Sewny, came to this country, and finished his course at the New York Medical College. He now stands elected to the chair of Materia Medica in the new college at Aintab, Central Turkey. And thus Dr. West's life is proving itself to have stood at the head stream of yet unmeasured good. But the fountain of all lies still farther back. He was consecrated in special prayer to missionary work by his godly mother before he was born. And through a multitude of thwarting providences her faith never wavered, He did not become an ordained preacher, as she had hoped. But the hands of a special grace were laid upon him, so that he ministered even more effectively for Christ, preaching by his practice as few can do, and winning for himself in all that land the name of "the beloved physician."—*(Advance.)*

GOD IS LOVE.

Among the last sentences of an aged brother in Christ, J. Downes, were the following:—Remember that love begets love. "We love Him because He first loved us." "He that loveth not, knoweth not God, for God is love." Remember that your vocation to your whole duty and privilege is love! for Christianity is love, the atmosphere of the Church is love, the convincing endurance of discipleship is love, the grand element of Christian character is love, and the whole religion of the Bible is love. Remember that Providence is love, caring for and managing all for the best; that holy prosperity is the token of love's favour, and affliction the discipline of a Father's love; that the Bible is love's own book, and the Gospel love's sweet voice. Daily remember that the old dispensation is love's shadow, and the new, love's living display—that the promise is love's grant, and the precept is love's bidding—that the Gospels are love's

history, and the Epistles are love's letters, and the prophecies love's bright prospects to come.

Ever remember that the mercy-seat is the throne of love, and the covenant is the treasury of love, the Mediator is the trustee of love, and the Spirit is the earnest of the fulness of the Father's love and glory; that prayer is the desire of love, and praise the song of love, and every act and part of worship and obedience, the homage of love to Him who is the God of love. Oh! wherever you go, remember love, and let your joy be happy love, and your peace reposing love, and your long-suffering enduring love, and your gentleness tender love, and your goodness active love, and your fidelity unflinching love, and your meekness lowly love, and your temperance self-denying love, and your repentance weeping love, and your patience love kissing the rod, and your submission love bowing to God's will, and your resignation love giving up its best and dearest when the God of love requires, and your holiness love reflecting God's beauty. "God is love, and he that dwelleth in love dwelleth in God, and God in him."

Oh, he that has the love of God has everything that is worth having. He that has love, has the finest line and the strongest cord that binds God to the soul, and the soul to God. He has the key of the Bible—the key of the Cross—the key of Providence—the key of God's heart—the key to man's heart. "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." Go take Christ, your beloved, with you, and live in the Spirit. Love will thus surround your heart. And whatever you may forget, oh, forget not these three glorious words, "God is Love." Within this holy circle your soul will nestle sweetly in your Redeemer's heart; living in His love to you, and leaning on His arm, His left hand under your head, His right hand embracing you, you will be safe and happy. Go in peace, and life or in death the "God of love" will be with you.—*(Word and Work.)*

THE STORY OF A TRACT.

In connection with the work of tract distribution, I may relate an incident which occurred to a friend of mine. The question is often asked: What good do you expect to do by giving a tract? This instance will show that the Lord uses even the giving of tracts to the conversion of souls.

My friend was travelling some time ago from London to Dorking by coach, and he carried with him a little bag of tracts. On the top of the coach he got into conversation with an unbeliever who began to speak against Christianity and the Bible. My friend asked if he had read the Bible? and found that he had heard parts of it in church, &c., but *knew nothing about it*; yet he called it a humbug." My friend continued to speak to him and to point out the folly of judging thus as to a book of which he really knew nothing. The man got restless, and as the coach stopped to change horses, he rose up hastily to get down, saying that he could sit no longer beside "a psalm-singer," and so on. As he was getting down the steps, the corner of his coat pocket got opened, and my friend dropped a little book into it, doubtless praying for a blessing thereon.

About a year after, he was walking down Cheapside when a man rushed over from the opposite side of the street and shouted out, "You are the man, you are the man." My friend thought he was mad, but he continued, "Yes, I know you again." "Well, really you have the advantage of me." Don't you know that book, then?" holding up a ragged, soiled, dirty little book. "I have many such books, but I do not know that one in particular." The man then related the circumstance of the conversation on the coach, which brought it to my friend's recollection.

It appeared that when he got home that night he had found it in his pocket, and with an oath had thrown it down. He had then taken it up and, tearing it to pieces, had thrown it into the fire-place, feeling very angry about it.

Next morning, he found the pieces on his table, and he called to his servant-maid to know if she had taken it out of the fire. She said that when about to light the fire she observed upon one of the fragments the word "eternity," and she did not like to burn it. He ordered her to leave the room, and began to look at the word and soon found it; then he got interested and began to put piece to piece until at length he had the whole put together, after which he gummed it.

Now he told my friend that that tattered book had led him to Christ.

Who, then, will decry tract distribution, when even a little book dropped into a coat pocket was blessed to such a man's soul? (*S. A. Blackwood.*)

TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

If every one would remove the hindrances, and let the mind that was in Christ be in them, what a company the Church would be! The mind of Christ led Him to lay aside the glory which He had with the Father before the world was, and come to this world to save sinners; and if we have the mind of Christ, we will be in earnest to seek after those for whom He died, and for whom He is now interceding. If we have a great revival in this country, there must be personal work. May we, like Timothy, naturally care for souls, and make it the one business of our life to do the work God has for us to do.

We must have the Christ-life within if we would exemplify it without. Paul says, "I live;" and then, as if to recall himself, says, "not I," which means, literally, "I live no longer—the told self-will, self-righteousness, pride and ambition are dead—but Christ in me." It is easy to have the life without right if the light within is vigorous—as easy as it is for the sun to shine, or the flowers to scatter their fragrance. Union with Christ is the normal condition of the soul, and human depravity is the abnormal or fallen state.

As we receive Christ by faith, so we retain Him by faith. Many souls hesitate at the point of entering into rest, and ask, Why don't God do the work? The work is done, and all we have to do is to believe God's Word. The inquirer after full salvation should answer his own difficulties as he would answer an unconverted person who came with the question, What must I do to be saved? Should he say, "If this Salvation is for me, I want it," you would ask, "Why say *if?*" It is for everybody. "Whosoever will, may take of the water of life freely." The living water is furnished freely, and we can never have it unless we take it. All have heard of the incident of the company that were in a boat, and famishing for water, who signalled to a passing vessel, and the cry came back, "You are surrounded by fresh water, you've only to help yourselves." The living water is all around us. The promises are large enough, and we have only to take what God has offered us. We sometimes pity ourselves, and want others to pity us, when we ought rather to blame ourselves for not believing God. He asks us to rest in His promises, and unbelief is the last bar before entering into rest. They could not enter in because of unbelief.

Many are apt, when they give themselves in holy covenant to God, to have an experience laid out for themselves, and they think that they will have great power in labor, and when they speak, their words will convince people of sin, and their labors will always overflow with joy. They forget that they have no business with the whole matter. The great point is to give up the will to God so entirely that, if it pleases Him to lead us into the valley, we will gladly say, "Thy will be done." It is not always the will of God that we should be especially efficient, and it is wrong to suppose that when we have fasted, prayed, and labored and are not conscious of power, we are enjoying full salvation. The baptism of power and the disposal of gifts are with God, and, losing sight of every consideration, we must yield ourselves to God, take the promise, "I will receive you," reckon ourselves to be dead unto sin, and leave the gifts with God.

It is a great mistake to seek for an experience instead of seeking for Jesus. While looking at the heart for an experience to prove that we are in a state of salvation and assurance, we make no progress. When we give up the idea that religion is an emotion, and are unconcerned about feeling, and look to Jesus, it will be as easy to believe as to breathe.

E. J. C.

ANOTHER MARTYR IN MEXICO.

There are amiable people who suppose that the Papacy of modern times is wholly divested of the malignant intolerance which blighted Spain and Holland two or three centuries ago. But occasional incidents show that the old virus not only exists, but becomes apparent wherever outward restraints do not compel a decent behavior. Fresh illustrations of this have lately occurred in Mexico. Some months since Mr. Felix Martinez, an intelligent Mexican, residing at San Lorenzo, a few miles from the city of Mexico, became interested in a copy of the Bible. Holding the position of judge in a local court, he exerted great influence with others, and his own interest in the truth rapidly spread through the community. There was also increased inquiry at the village of Calhacuan, where an interest had previously been created.

Rev. Mr. Hutchinson of the Presbyterian Mission visited these two villages, and on a single sabbath organized a church in each, with an aggregate membership of about eighty persons. All these, with a large number of children, were baptized on the occasion. Of course Jesuit hatred was aroused by the bold preference of so many citizens for the truth, and it was especially directed against the leading spirit above named.

In ordinary times there would have been no outbreak so near the city of Mexico. But in the present insurrectionary condition of the country, Romanism finds its congenial opportunity. It is boldest when government is weak, and most successful in its conquest when law and order have given place to anarchy and misrule.

The *auto-da-fe* is not the fashion now in Mexico. The execution of heretics is not made a matter of public and solemn ceremony. The spirit of the age does not favor the methods which flourished so remarkably in the glorious days of Charles V. and Philip II. The darkness of night is the favourite hour of the Mexican priest; and he works by proxy. He sleeps, or seems to sleep, while others rid him of his enemies; or within his lattice he piously counts his beads and repeats his *Ave Marias*, while Indians, whom he has instigated, and for whom he has furnished the intoxicating pulque that shall madden the brain and nerve for slaughter, proceed to their task. The murder of the missionary Stevens, two years ago, was instigated by the Papal cure from the pulpit, but that has been found to be dangerous. The possible forfeiture of the precious life of a cure for that style of preaching, is too heavy a stake. A midnight mob, apparently without a head, and seemingly moved by spontaneous zeal for the faith, is the safest instrumentality to use.

So it happened recently that forty persons, properly excited and disguised, broke into the house of Mr. Martinez at night, and felled him to the floor with a heavy club. While his heroic wife held his head in her arms, and strove to shield him from his murderers, they shot him through the body, inflicting a fatal wound.

Even in his death agony he still exhorted his friends to cling to the truth even unto death, thus manifesting the spirit of the true martyr, and leaving a testimony which will live and bear fruit in the Mexican Church.

The diabolical spirit of these midnight assassins reached its climax when they hung up the dead body of their victim in his own house, and in the presence of his heart-broken wife and family.

The funeral of this faithful Mexican martyr was solemnized in one of the mission churches in the city of Mexico, and was attended, not only by native Christians, but by foreign residents. As in the mob at Acapulco, which led to the establishment of the truth in so many new centres, so this fresh outbreak of Papal intolerance, will only help forward the reformation and regeneration of the country. Religiously, Mexico is now in the midst of the sixteenth century, and is passing through precisely the same struggles which have been passed in so many other lands.—(*N. Y. Evangelist.*)

KNEE WORK.

I did pity my friend. He had been trying to stand up against the temptation to drink, and Satan had knocked him down again. He was blue, discouraged, heartsick, when I found him after his fall. He was lying away down in the "depths." His success in standing up had been owing to prayer. "Had you prayed?" I asked. No, he had not. Here was something to be done at once. "Let's get right down and go to work," I said. We knelt. So I prayed. I heard him sobbing. The prodigal was coming back. Then he prayed. I heard his cry for forgiveness. We rose, and at the same time a downcast soul got up out of the depths of its despair. How he smiled as he said afterwards, "I am saved!" Knee-work had done it.

And knee-work will do wonders in every direction, simply because it makes a connection with the source of all power—God. He bends in blessing as we bend in prayer. If we want to take our own hearts in hand, do it with a bent knee. Penitence, peace, strength, will be the result. If you want to take in hand the heart of some one else, let there be knee-work. On your knees plow up the hearts of sinners. On your knees sow in the truth. In the day of harvest how the yellow sheaves will stand about us.

We get hints as to success in serving God when we look through his Word. Moses was a man of great knee-power. So were Samuel, Elijah, Elisha, Daniel—all the Bible worthies. It is said that Peter's

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knees were worn rugged and callous through praying. It must have been after his fall. He wouldn't have tumbled if he had had that ruggedness on his knees. It would have made a good coat of mail for his soul.—*Rev. E. A. Rand, in New York Observer.*

TELEGRAPHIC NEWS.

Alexandria, July 20th: In consequence of the Egyptian Government continuing to resist execution of the judgments pronounced against the Daira bondholders, the President has closed the Court.

London, 20th: On Tuesday the Servian army on the river Timok attacked General Oosman's position at Izvor; the Servians were repulsed with great loss and pursued by the Turks into Servia.—Moukhtar Pasha has concentered the Turkish forces at Mostar.—Servia has sent her last reserves to the frontier.—Obituary.—General Gascoigne.

Bucharest, 20th: The Mobilization Bill has been withdrawn.

London, 22nd: A Parliamentary Blue-book, consisting of 544 despatches, relating to the Eastern Question, has just been published. It shows that the intentions of Russia are pacific, and that that country is anxious throughout to avert war and to act in concert with the other European Powers, also that Russia desired to maintain the political *statu quo*. Turkey suggested forming the insurgent provinces into a tributary state. Lord Derby persisted in his refusal to intervene onesidedly, and instead of suppressing the rebellion he would have order restored before applying any scheme of reform.—A Servian despatch states that the Turks yesterday attempted to drive the Olimpie troops across the Drina; they, however, were unsuccessful. After obstinate fighting the Servians refused to cross the river and retired to Belina. Other reports of the same engagement declare that the movements of the main armies.

Constantinople, 22nd: General Ignatieff, the Russian Ambassador, has been granted furlough.

London, 23rd: The annual distribution of prizes at the Cooper's Hill Indian Civil Engineering College took place on Saturday. The Marquis of Salisbury, who presided on the occasion, said that the silver panic was made to appear darker than was really necessary, but it may be the means of increasing the necessity for greater economy in future public works, a branch of expenditure which, as it swelled when the Treasury was full, should be retrenched when it was empty; economy was the very centre of our power in India; our rule was accepted patiently, because of the freedom which those under it enjoyed from excessive imposts or capricions exactions. His Lordship dwelt on the influence of individual opinion among the members of the services in India owing to their limited number. There was one drawback which had a tendency to increase the distance between the governing and the governed. From conversation which he had had with several gentlemen who were on the staff of H. R. H. the Prince of Wales during his recent visit to India, they had brought home a painful impression that there was a coldness between the two races: he urged, therefore, the necessity of welcoming the entry of natives into the covenanted service rather than grudging them that privilege.

24th: In the *Army and Navy Gazette* it had been proposed to reduce the term of European regiments in India by one-half, the object being to make the Indian service dovetail with the short-service system at home. The proposal to localize European troops, serving in India, has been strongly condemned.

Berlin, 24th: The *Government Gazette* reports that the statements of the Deutche Bank on the 18th instant, regarding the available stock of silver held by Germany and the probable eventual surplus were not authorized by Government.

Alexandria, 24th: The Khedive has referred to the Great Powers for decision the question of the judgments against the Daria bondholders.

London 25th: Negociations are proceeding between the American Minister in London and Lord Derby for a new Extradition Treaty. With reference to the recent announcement of the closing of the Courts in Egypt, it has since transpired that only the summary justice Court was closed by the President, the other Courts being in vacation. The judges appointed to enquire into the course adopted by the President have decided that his action in ordering the closing was irregular, and consequently a new President has been appointed.

Simla, 26th: On the fifteenth instant the inhabitants of the village of Bostikhel attacked a watering party consisting of several bheesties and mules escorted by two sepoys and two sowars, who were proceeding outside an outpost very near the town of Kohat. One sepoy was shot and another wounded. Bheesties and sowars fled and the Bostikhels reached the hills only 800 yards off before the party who, on hearing shots, turned out of the fort, could reach them.—Great damage has been done on the Northern State Railway on account of the serious floods. The country is under water for miles.—Cholera has broken out afresh in Srinuggur. It has also appeared in Murree; thirteen cases occurred up to 25th, seven fatal.

London, 26th: According to the *Daily News'* correspondent at Servian Head Quarters, the campaign would appear to have collapsed; the Servians have abandoned the aggressive and commenced to act on the defensive. They are now fortifying Saitchar. A battle with the Turks is expected near Nissa.—Latest Turkish official despatches report an engagement with the Montenegrins between Blagin and Nevesigne: the Turks claim the victory.—The ceremony if presenting His Excellency Sir Salar Jung with the Freedom of the City of London came off at the Guildhall yesterday. In receiving the Freedom, His Excellency assured those present that it was the earnest desire of His Highness the Nizam of Hydrabad, as also of His Highness's Ministers, to maintain and strengthen the alliance which he was happy to say at present existed between the Hyderabad Government and that of England. The *Daily Telegraph* has received letters from the Stanley Expedition in Africa, dated April last. Obituary—Sir John William Kaye, F.R.S.

PASSENGERS SAILED.

Per P. and O. Str. *Pekin*, 28th July:

For Southampton.—Mrs Spitta and three children, Mr and Mrs Fuelling and three infants, Col W H Greathed, Col A E Osborne, Capt and Mrs Scales, Mr T Daniell, Mr T A Spiller, Mr W Boxall, Mr John Wynn, Mrs Mouser, Mr Jas Martin, Mr and Mrs Cox and child, Mr Dan Sheph rd, Mr William Chevers, Mr James MacDonald, Mr Thos E Thorley, Mr B A Harrington, Miss Saunders, Mr D McCarthy, Dr Forbes Sargent, Col S M W Clark, Lieut Baker, Major Bailey, Mrs Thornton and two children, and Mr William Bates.

For Brindisi.—Sir John and Lady Strachey, Master C Strachey, Capt W Shepherd, Capt Samuels, Mr A H Stevens, Lieut F M Rundall, and Mr and Mrs John.

For Venice.—Mr and Mrs G H M Batten, and Mr J E Oliphant.

For Aden.—Capt and Mrs Ogden.

PASSENGERS ARRIVED.

From Southampton.—Mrs Langley, Mr Fishborne, Mr W Bajack, Mr Richards n, Dr Holman, and Captain Gifford.

From Brindisi.—Colonel and Mrs Prinseps, Mr R H Rampine, Mr C C Barlow, Mr R Binney and Mr F O Sherman.

From Venice.—Mr Johas, Mr A Kohler, and Dr. Winslow.

Domestic Occurrences.

BIRTH.

RANSON—July 27th, at Bombay, the wife of Mr. William S. Ranson, Government Telegraph Department, of a daughter.

MARRIAGE.

THACKER—MORRIS—July 22nd, at Christ Church, Byculla, by the Rev. W. Maule, Walter Thacker, to Kathleen Margaret Morris.

DEATHS.

GLADWIN—July 9th, at Kamptee, Ivan Tayl r, son of Rev. W. J. Gladwin, aged 17 months and 9 days.

WEEDING—July 14th, at Ahmedabad, of cholera, Major A. J. Weeding, 33rd Duke of Wellington's Regiment

FIDO—July 22nd, at Grant Road, of convulsions, Alice Maud, the infant daughter of John and Mary Fido, aged 10 months and 22 days.

FIDO—July 25th, of whooping cough, Mary, daughter of John and Mary Fido, aged 3 years and 6 months.

GADNEY—July 23rd, at the S. P G. Mission House, Girgaum, Alfred John Douglas, infant son of the Rev. Alfred and Mrs. Gadney, aged 6 months.

MURRAY—July 23rd, at Indore, Sophia Esther, the infant child of Mr. and Mrs. Andrew Murray, aged 6 months and 12 days.

"BOMBAY GUARDIAN."

Subscriptions received up to 29th July 1876 at new rate.

R. Sharman, 4 copies, 31st July 1876, Rs. 2; C. Sharman, 31st July 1876, As. 8; Corporal Carr, 31st July 1876, As. 8; C. Jaacka, 13th August 1876, As. 8; Rev. H. J. Bruce, 1st May 1877; Rs. 7-10; E. T. Candy, 30th April 1877, Rs. 8-2-9; J. Lodge, 1 copy, 6th May 1877, Rs. 6; J. Lodge, 1 copy, 10th July 1877, Rs. 6; Rev. W. B. Keer, 1st October 1876, Rs. 9-4-3.

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